Conceptualizing Halal Product in the Context of Culinary in the Digital Era: E-Commerce and Ride-Hailing Based

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ABSTRACT

This study aims to analyze halal culinary development in the digital Era based on e-commerce and ride-hailing orders. The conceptualization related to the development process needs to be explored. The method used in this research is a critical assessment of the literature review. By analyzing the patterns that have been done by the SMEs, a proposed framework could be conceptualized. By using e-commerce and ride-hailing appropriately in this digital era, it is able to increase the development of the halal culinary business where the majority of Indonesian citizens are Muslim and realize that consuming halal food is an obligation, not a habit. Thus, the proposed model expectedly will give impact on three sectors i.e., 1) SMEs could take advantage of the increasing demand for halal food products, lifestyle, and the advancement of digitalization, and expand the business potential; 2) the e-commerce and ride-hailing company to implement halal food products assurance by displaying some additional requirements; 3) the consumers, need to be aware when ordering food and beverages in e-commerce and ride-hailing.

Keywords: Digitalization, Halal Food, E-Commerce, Ride-Hailing, Indonesia

INTRODUCTION

Today's food products are not only sold directly in offline stores and supermarkets but also through e-commerce (Jain et al., 2021; Purwaningsih, 2019) and ride-hailing (Irawan, 2022). E-commerce and ride-hailing are unavoided digital platforms advanced at this disruptive era. Withal, the emergence of Covid-19 is a booster for the public as consumers in using online applications to order food. Online food delivery service (FDS) is the new gig in the new normal era (Nizar & Abidin, 2021). Delivery hygiene, behavioral control, subjective norms, and attitudes are the reason consumers use Mobile Food Delivery Applications/ MFDA (al Amin et al., 2021).

Indonesia is the first ranked in e-commerce development (kemkominfo.go.id; 2019). Furthermore, ride-hailing first appeared in 2015 in Indonesia (Almunawar et al., 2020). Moreover, Indonesia's Gross Merchandise Value (GMV) of ride-hailing also continues to increase from US$ 980 million in 2015 to US$ 5.7 billion in 2019. The Culinary Sub-sector is the largest contributor to the GDP of the Creative Economy in Indonesia (Kompas.com; 2021). Alongside this, it is known that the majority of Indonesian people are Muslim. According to Pew Research Center (2011), the world's Muslim population is expected to reach 2.2 billion in 2030 and Muslims will make up 26.4% of the world's total projected population of 8.3 billion in 2030.

In Indonesia itself, the halal product industry development has become the cynosure by the government, in accordance with the issuance of Law Number 33 of 2014 Halal Product Guarantee so business actors can increase production and sell their halal products. Halal food certification has an impact on business performance from the sales, financial, and operational sectors (Ab Talib et al., 2017). The existence of this Halal Product Guarantee provides a key distinctive competency at the global market level. In this case, it certainly indicates that halal products have a bright future. On the other hand, one's knowledge of religion harms the interest in buying food products online (Al-Banna, 2019a). Nor only Muslim, but non-Muslim consumers are also interested in buying halal food by shopping online, since buying halal food online can increase trust and confidence levels, and avoid the perceived risk (Cruz & Billanes, 2021).

Research related to e-commerce is generally conducted in terms of the supply chain (Bakker, 2008; Golicic, 2002; Iyer, 2004), customer satisfaction and loyalty (Faraoni, 2019; Y. Lu, 2012; Srinivasan, 2002), and so forth. Meanwhile, previous research on ride-hailing was conducted around the determinant of using ride-hailing services (Al-Masaeed et al., 2022; Lim & Fernandez, 2022) behavior of ride-hailing drivers (Hong et al., 2020; Shi et al., 2022), ride-hailing systems (Al-Kanj, 2020; Chalermpong, 2022; Cosenz, 2021; K. Lu, 2019; Mäntymäki, 2019), passenger (Duan, 2020), and the comparison between ride-hailing vs other transportation (Ma, 2019; Mezulanik, 2020; Nelson, 2019; Wang, 2021). However, still, no empirical or conceptual research related to halal products in the context of e-commerce and ride-hailing-based culinary. Vice versa, it is very exhert to balance between activity and success in the world by sticking to Islamic law. This issue is very significantly urgent to be aware of because, in today's sophisticated era, still many Muslims have not recognize it. This is very important

because it is accepted or not all the practices of a Muslim, one of which comes from the food and drinks he consumes.

Based on the coherence of these facts, research questions were formed, namely: 1) is it important for SMEs to inform the public/consumers about the halalness of their culinary products? 2). Is it important for e-commerce and ride-hailing companies to inform the consumer community about the halalness of culinary products from both SMEs and companies? 3). Is it important for consumers to be more aware when ordering food and beverages in e-commerce and ride-hailing?

Every e-commerce and ride-hailing must be free of usury, gambling (maisir), and uncertainty (gharar) in terms of form, contracting party, subject matters, and mode of payment (Muhammad, 2013). Considering the topic of halal on e-commerce and ride-hailing is a fairly broad discussion, therefore this study focuses on the issue subject matters of halal food and beverages product only. The purpose of this study is to conceptualize halal products in the context of culinary based on ride-hailing and e-commerce research based on SMEs' perspectives, e-commerce, and ride-hailing perspectives and consumers. The research methods use a qualitative approach by assessing the literature review. Subsequently, these study findings are provided in three contents: 1). The development of halal product opportunities in the world; 2). The emerging issue of halal culinary products in e-commerce and ride-hailing; and 3). Proposed concepts consist of the implementation of the halal logo, and halal concept in e-commerce and ride-hailing.

LITERATURE REVIEW
A. The term of Halal Product
In order to be able to understand in depth about halal, it helps us to know the definition of halal first. The word halal (halāl, halaal) is an Arabic term in Islam which means "permitted" or "permissible". Etymologically, halal means things that are

permissible and can be done because they are free or not bound by the provision of prohibition. The term halal in everyday life is often used for food or drinks obtained for consumption according to Islamic law. Halal is a Quranic term that signifies what is allowed, permissible, permitted, or lawful (Ali, 2020).

The halal label will be obtained after acquiring a halal certificate. A halal certificate means the halalness of a product in accordance with Islamic law marked by the halal symbol listed on the packaging and the label, consumers also need to obtain clear information regarding the content (composition of ingredients) regarding the products being sold. Therefore, national and international halal industry stakeholders must cooperate to expand market access in encouraging the halal industry. Coordination and synergy of policies and programs between the government and related institutions are needed to make the sharia economy a source of new economic growth.

Regulations related to halal certification itself have been revised this year. Effective March 1, 2022, Law Number 33 of 2014 concerning Halal Product Guarantee and Government Regulation Number 39 of 2021 concerning Implementation of the Halal Product Assurance Sector have decided that there are three parties involved in the halal certification process (it used to be one party authority viz. MUI), namely the Indonesian Ulama Council (MUI), Halal Product Assurance Agency (BPJPH) and Halal Inspection Agency (LPH). The flow of the halal certification process consists of 5 steps, namely 1). Businessman apply for halal certification, 2). Checking the completeness of documents by the Halal Product Assurance Agency (BPJH), 3) testing the product halalness by the Halal Inspection Agency (LPH), 4). Establishing product halalness through a halal fatwa session by the Indonesian Ulama Council (MUI), 5) Issuing a halal certificate by BPJH.

A person who embraces Islam (Muslim) is recommended, obliged, and only allowed to eat halal food and drink. It is very important because it directly enters our bodies as humans, and are related to our adherence to religion. In the Holy Qur'an 168th verse of the Surah Bakara as following: "O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Satan, for he is to you an avowed enemy" (Boğan & Sark, 2019). This is also confirmed by the hadith by The Prophet sallallaahu 'alaihi wa sallam who always reminded Muslims to consume halal and nutritious food. Because the food consumed can affect whether or not prayer is accepted. With the times, the existence of food delivery services (culinary ride-hailing) should be able to accommodate the needs of Muslim consumers in their policy to only eat halal food. Therefore, the consumers need to be aware when ordering food and beverages in e-commerce and ride-hailing.

B. Utilization of Information Technology (IT)

Information technology (IT) is at an advanced level nowadays. Information Technology encourages communication faster, sovereign space and time. The use of information technology reflects that a person needs information widely and is thirsty for information continuously. By the existence of technology, things will be quickly obtained not only in terms of information but also the transparency of that information which is then able to affect everything around it. For exemplification, Muslims who want to know which products have been consumed so far have been registered as halal food or not, can check on the official LPPOM website page which is always updated to prevent alertness and create positive thinking.

In addition, there is an alteration in the consumer behavior community in buying products. Consumers pay attention to product halalness currently, so information technology developed e-commerce with certain icons available to explain these

products in the halal category, and of course, this is indispensable for consumers who prioritize halal products.

C. The Terms of e-commerce and ride-hailing

The use of e-commerce & ride-hailing in the current era can facilitate the relationship between MSME products as suppliers and fulfilling consumer needs as demanders. Indeed, these can increase the income of MSME business actors (Yusfiarto & Pambekti, 2019)but reversely, it must be able to secure consumer needs to consume halal products (Al-Banna, 2019b; Nizar & Abidin, 2021), especially for Muslim consumers who are obliged to consume halal products. E-commerce and ride-hailing companies are intermediaries between consumers and producers.

Before going further, some definitions explored about e-commerce displays in Table 1.

Table 1 Definition of E-Commerce

Definition of E-Commerce	References
E-commerce means an online process of buying and selling goods or services, supported by technology applications such as websites, email, online banking, and payment gateway.	(Jusop et al., 2020)
E-commerce is a process of buying, selling, exchanging, or transferring products, services, and/or information on computer networks and the internet based.	(Turban et al., 2018)
E-commerce refers to electronic commerce, which means the electronic media and internet for dealing goods and services	(Jain et al., 2021)

Based on the definitions above, it concludes that e-commerce is a form of any economic transaction related to consumers, producers, and intermediates via the internet online or digital. However, still, no precise official definition was made by the researcher. Moreover, ride-hailing is a transportation business where they do not own their vehicles, but recruit third parties, namely drivers who have vehicles (Almunawar et al., 2020). Ride-hailing platforms mesh people who need transportation with the drivers who are willing to provide transportation (Mntymäki, 2019). This research involves three parties who are correlated and have a symbiotic mutualism where each party will benefit respectively. The ride-hailing company will benefit by running a business in a wide potential area, and even being able to expand various business branches in various regions, provinces, and even other countries such as Grab-food in Malaysia and Indonesia. For the unemployed community, they can benefit by becoming drivers of ride-hailing companies using existing resources. And lastly, for consumers, it can facilitate various daily activities, both in terms of mobilization between places, order delivery, and food delivery by some costs. Thus, research related to ride-hailing is a topic that is still wide open for researchers to further explore.

MATERIALS & METHODS

This research was conducted using a qualitative approach through literature reviews from various sources. The data used is secondary data from journals viz. Scopus, Crossref, and Google Scholar Database and websites. Publish or Perish software is used in data collection and exploration. The first step is to collect journal articles related to the keywords "ride-hailing" and "e-commerce" based on Scopus, Crossref, and Google Scholar databases. The next step, sorting the articles abstract according to the topic "culinary", "food" and "halal". Subsequently, an in-depth assessment is carried out in order to analyze the emerging phenomena. Ultimately, this study conducts a descriptive analysis so that an in-depth and comprehensive answer will be obtained to the research question posed.

RESULT

- **Development of halal product opportunities in the world**

The ecosystem needed in the development of the halal industry adopts a supply, demand, and enabler/intermediary approach.

Creating a Halal Industrial Estate can be a privilege strategy (i.e., an industrial or economic ecosystem that produces halal products through a halal guarantee system in part or all of the region). Where the special halal area is designed based on the halal industry cluster for the halal value chain in the fields of food and beverage, fashion, pharmacy and cosmetics, halal media and recreation, and halal tourism. This is where government support, in the form of regulators.

- **The Emerging Issue of Halal Culinary Products in E-Commerce and Ride-Hailing**

Food delivery services (ride-hailing) are the latest trend after the Covid-19 pandemic. The Covid-19 pandemic has provided a new lifestyle alteration for the world community, especially in Indonesia. Based on (katadata.co.id; 2021), it is known that as many as 72% of consumers stated that ride-hailing services provide convenience in daily activities and are more practical. Furthermore, 41% of respondents stated that ride-hailing is part of their daily routine. Thus, it can be concluded that the attitudes and interests of consumers to take advantage of ride-hailing in purchasing food online are influenced by several factors, including show performance expectancy, social influence, and facilitating conditions (Solar, 2021).

Gross Merchandise Value (GMV) is the accumulated value of purchases from consumers through a website or application. In other words, GMV is an indicator of how much a consumer purchases in an application. In this case, the application owner can find out in what sub-sector the user makes shopping transactions. Indonesia's Gross Merchandise Value of ride-hailing continues to increase from US$ 980 million in 2015 to US$ 5.7 billion in 2019 (katadata.co.id; 2019). In Indonesia, the largest GMV ride-hailing is dominated by two providers, namely the Gojek application in the Go-Food sub-sector; and the Grab application in the Grab Food sub-sector. Not only pure base ride-hailing, but even e-commerce is currently also expanding its business line on food ride-hailing features such as Shopee e-commerce which has the latest business line, ShopeeFood. As a start-up expands its new business line, ShopeeFood also burns money by providing various discount offers to its food ride-hailing users, such as discounted delivery costs and even discounts on these MSME food products up to 60%. Therefore, E-Commerce and Ride-Hailing must be used optimally to espouse halal product development.

The ghost restaurants phenomenon has emerged in the United States of America (USA) in the last few decades. There is even an increase in the number of ghost restaurants in this disruptive era (Cai et al., 2022). Ghost restaurant also called "virtual restaurant" or "cloud kitchen" is food operations for food delivery only without physical storefronts or dining rooms (Volpe, 2020). The ghost restaurant is an innovation from several companies that provide food service businesses by cooperating with MSME culinary businesses that do not have a place to sell and promote their wares only via the internet. Even presently, ghost restaurants are a new business opportunity, not only for the food delivery business but also for several kitchen rental service companies. Because ghost restaurants are currently divided into two criteria, namely entrepreneurs who use rental-kitchen for cooking, and entrepreneurs who cook in the kitchen of their own home/business.

The process of managing ingredients, cooking, and the name of the restaurant is unknown to consumers. Consumers only buy food based on other consumer ratings and the closest distance to the consumer's location at the time of ordering (Unbranding, 2020). Some of the companies that provide ghost restaurant services are giant companies such as Seamless, eat24, and Green Summit Group. However, this cannot be applied in Indonesia. This is due to the fact that the majority of Indonesians are Muslims, which has requirements

related to allowed food and prohibition to consume.

Substantively, there are already ride-hailing companies founded by Muslims in Indonesia in September 2019. An Islamic School, The Wahidiyah school, founded by KH Abdul Latif Madjid parked under the PT. Buroq Sakti Terbang, made a halal ride-hailing named Buroq. Nowadays, Buroq's customers has reached around 40.000 accounts. Buroq is the mythical creature depicted as a horse with wings that Prophet Muhammad SAW rode from Makkah to Jerusalem (Baitul Maqdis), and continue from Jerusalem to the Heavens in the events of Isra' Mi'raj. Here Prophet Muhammad SAW received the commands to all Muslims in the world about 5 obligatory prayers and met all previous prophets in Jannah. However, the halalness in this scope of ride-hailing company is more about halal in the field of transportation.

In sum, the regulations related to ride-hailing are still very weak in Indonesia. Based on the results of benchmarking ride-hailing regulations in the capital cities of 9 countries namely Mexico, Toronto, Shanghai, Jakarta, New York, London, Mumbai, Moscow, and Melbourne, Jakarta is the capital city of the country with the weakest in terms of regulation, where New York is the most nearly complete in terms of regulations (Palliyani, 2021). This study uses 17 regulation parameters of cities i.e., central government legislation, trip data collection, data set publication, accessibility, license caps, public transit taxation, vehicle standards, drive training and testing, driving hours cap, community participation, green vehicle policy, driver pay protection, surge price regulation, minimum fare, insurance, background check by authority, and taxi-ride hailing policy differentiation. Based on these 17 regulatory parameters, Jakarta has just legislated on two parameters, namely central government legislation and insurance; three parameters are in "in planning" status, namely vehicle standards, driver training and testing, and taxi-ride hailing policy differentiation; while

the other 12 parameters that have not been legislated are still in "absent" status.

Furthermore, the use of ride-hailing services when compared to traditional taxi services is influenced by several factors including age, gender, service comparisons in terms of time waiting, and driver disposition, which is dominated by ride-hailing. This requires regulations so that there is no mutually destructive competition between traditional taxis and ride-hailing. Otherwise, the role of law and regulation is obviously proven to be a concern of the government and policy makers since this can reduce the negative impact on consumer privacy (Al-Masaeed, 2022). This requires regulations so that there is no mutually destructive competition between traditional taxis and ride-hailing. Regardless, it seems the food regulation in ride-hailing especially in terms of food delivery is still an untouchable topic.

- **Proposed concept**

A. Implementation of Halal Logo

This study carries the idea of the obligations SMEs in e-commerce & ride-hailing, and ride-hailing providers related to the application of halal label information on the food products they sell, such as Go-food, Grab food, and ShopeeFood. Thus, the consumer can reduce the level of perceived risk, increase perceived quality, perceived usefulness, sense of security, comfort, and trust when buying halal food.

The halal logo implementation has actually been included by several fast-food companies that already have big names in ride-hailing companies such as KFC, Pizza hut, several Burger King branches, and so forth. However, there are still plenty restaurants and the majority of non-international SME-scale culinary entrepreneurs have not included the halal logo on e-commerce and ride-hailing companies such as Solaria, Mie-Gacoan, and so on. However, it has become a phenomenon to the public some time ago related to the widespread issue in the community that large restaurants such as Solaria (Kompas.com, 2013) and Mie-

Gacoan (Mentari, 2022) have not received halal certification. While the majority of consumers in the restaurant are Muslim. The Solaria restaurant does not have halal certification validation since its establishment until 2013, while Mie-Gacoan has not been able to get halal certification because the name of the food menu is made like the name of a devil who violates Islamic law. Products such as food, drink, medicine, cosmetics, and clothing which are given the names hell, devil, and the devil are unlawful. It is forbidden in Islam namely "Manhiy 'Anhu". Etymologically, "Manhiy 'Anhu" itself means "forbidden" (Ariefana, 2019).

Moreover, an e-commerce that has penetrated culinary ride-hailing has not even provided a halal logo display feature in its application. There are only a small number of MSMEs protected by branding and halal labels in Indonesian e-commerce (Purwaningsih, 2019). For instance, ShopeeFood does not provide a description of the halal logo on its application, instead, they only create a special segmentation for restaurants that provide pork with the name "Main food" sub-feature "Pork". This can make the halalness of a product ambiguous if the restaurant provides two menus, namely a halal menu no-halal logo, and a non-halal menu. Therefore, the optimization of e-commerce halal products includes the fulfillment of halal-guaranteed product quality, management of Islamic business, the implications of resource empowerment, Islamic business ethics, Muslim consumer behavior, and business capital (Utami &., 2019).

In this study, the authors propose a model for distinguishing culinary ride-hailing companies into two types: first, ride-hailing pure base companies such as the Gojek application in the Go-Food sub-sector; and the Grab application in the Grab Food sub-sector. Second, the impure ride-hailing culinary service is e-commerce that penetrates ride-hailing like Shopeefood. These two types of ride-hailing companies should provide a halal logo display feature

on every food merchant in their company. Furthermore, the government's firmness to call for halal logo certification in every culinary business will encourage large-scale national and international culinary entrepreneurs as well as MSMEs to take care of halal certification. Thus, the halal food logo at each merchant will be displayed on the ride-hailing and e-commerce company.

B. Halal Concept in e-commerce and ride-hailing

Every e-commerce and ride-hailing must be free of usury, gambling (maisir), and uncertainty (gharar) in terms of form, contracting party, subject matters, and mode of payment (Muhammad, 2013). Based on various sources of articles, the author configures the halal concept in e-commerce and ride-hailing into two types, namely:

a. Halal in E-commerce and ride-hailing it-self

Ride-hailing is said to be halal if in the process as a supply chain it only transports halal entities. The role of e-commerce and ride-hailing as delivery services frequently leads to contradictions because the food ordered by various consumers contains non-halal food but is delivered by the same e-commerce or ride-hailing party as transporting halal food (Nizar & Abidin, 2021). This causes fear for Muslim consumers that the food they order will be contaminated with non-halal materials during the delivery process. As a contradiction, ride-hailing also helps alcoholics to reduce the risk of road accidents by getting them to their destination. The existence of ride-hailing has been proven to increase binge drinking in several metropolitan cities (Burtch, 2021). In this case, the existence of ride-hailing as a supply chain can be said to be haram if in the delivery process there are elements that are haram. In addition, payment transaction activities and payment methods carried out by e-commerce & ride-hailing can also be unlawful if there is an

element of usury in it, either by using credit card vendors, or debts from e-commerce and ride-hailing companies themselves. Such as the Shopeepay feature and the pay later scheme if there is interest attached.

b. Halal in E-commerce and ride-hailing culinary merchant

In e-commerce, halal food supply chain topics are popping up quite a lot, from farm to fork (Azmi et al., 2020). Halal food supply chain (HFSC) are focusing on some key areas, namely halal, toyyib, stakeholder, flow, coordination/collaboration, value creation, performance/efficiency, and farm-to-fork approach (Khan et al., 2018). In addition to e-commerce and ride-hailing which carry halal activities in every process,

the term halal must also be associated with food products sold by merchants in e-commerce and ride-hailing. Merchant partners who collaborate with e-commerce and ride-hailing companies are expected to provide a feeling of security and product transparency to Muslim consumers by including the halal logo on the halal features listed on the ride-hailing (e-commerce does not yet have a halal information feature). Thus, the ghost restaurant case does not appropriate and cannot be applied in Indonesia.

Based on the comprehensive explanation proposed model above, the authors build Halal Ride-Hailing and E-Commerce Conceptual Framework Model as Shown in Figure 1.
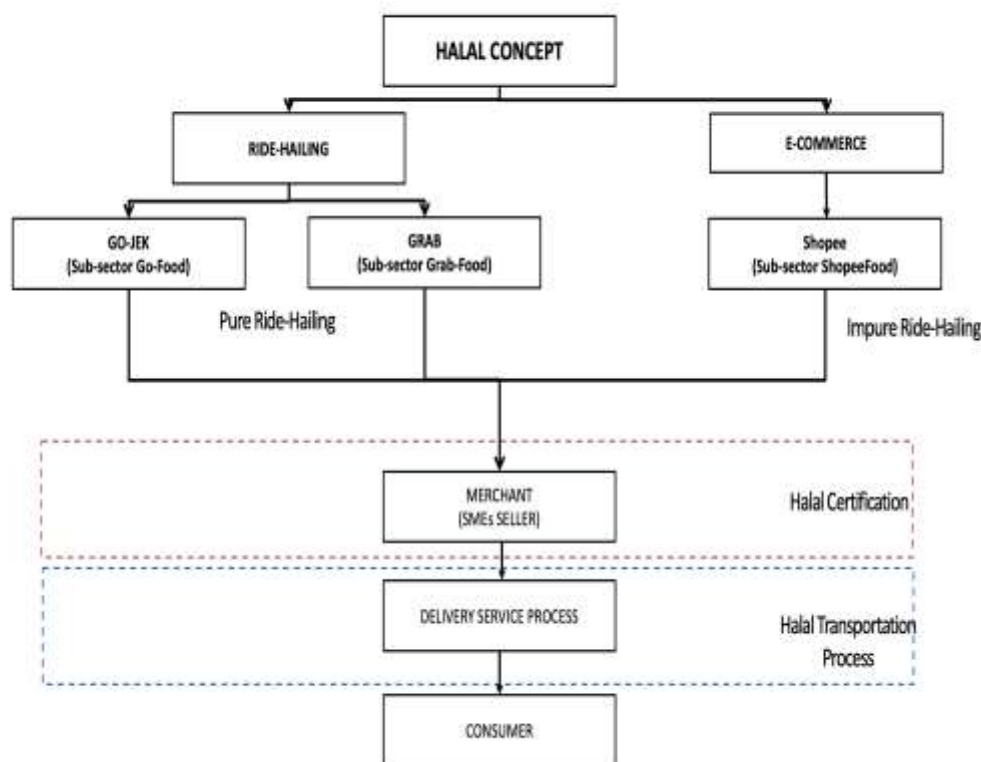

Figure 1. Halal Ride-Hailing and E-Commerce Conceptual Framework Model

CONCLUSION

This study first analyses halal culinary development. Thus, the development of the digital era based on e-commerce and ride-hailing must be in line with the strengthening of regulations regarding the placement of the halal logo as a guide to

consumers regarding the status of "halal culinary". Furthermore, the existence of halal logo certification for merchant companies that sell their food products to e-commerce and ride-hailing companies is able to improve sales performance and expand potential market share. For SMEs,

by validating the halalness with halal certification and the e-commerce and ride-hailing companies providing halal logos, the consumer can reduce the level of perceived risk, and increase perceived quality, perceived usefulness, sense of security, comfort, and trust when buying halal food. Halal food certification has an impact on business performance from the sales, financial, and operational sectors (Ab Talib et al., 2017).

Likewise, e-commerce and ride-hailing companies are expected to be able to establish regulations to protect consumers. Although the government has not yet made a ceiling on the ride-hailing industry in Indonesia. Both ride-hailing pure base companies such as Go-Food and Grab Food feature; and impure ride-hailing culinary services such as ShopeeFood. These two types of companies should provide, create, and encourage the use of the halal logo display feature at every food merchant in their company. Thus, the halal food logo at each merchant will be displayed on the ride-hailing and e-commerce company.

Furthermore, halal food and beverage delivery service products still require more in-depth research. This is due to the fact that halal food and drink are very important because it directly enters our bodies as humans, and are related to our adherence to religion. God said in the 168th verse of the Surah Bakara as following: "O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Satan, for he is to you an avowed enemy" (Boğan & Sark, 2019). Thus, the existence of food delivery services (culinary ride-hailing) should be able to accommodate the needs of Muslim consumers in their policy to only eat halal food. So that the consumers need to be aware when ordering food and beverages in e-commerce and ride-hailing.

This study has limitations since this conceptual paper is based on qualitative methods using secondary data i.e., literature review assessment. Still, needs further research based on a quantitative approach from various perspectives such as ride-hailing and e-commerce providers, SMEs, and consumers. What are the opportunities and obstacles that are being faced in the field in order to align the various needs of existing consumers with Islamic law that should be. This research is expected to be the basic foundation for further research.

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